

Ackley H. A.

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INTRODUCTORY ADDRESS,

ON THE

PROGRESS OF THE SCIENCE OF MEDICINE.

BY

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SESSION OF 1849—50.

CLEVELAND:

STEAM PRESS OF M. C. YOUNGLOVE & COMPANY.

1849.

CORRESPONDENCE.

CLEVELAND MED. COLL., Dec. 13th, 1849.

PROF. ACKLEY, DEAR SIR :

The undersigned having been appointed a Committee to procure the publication of your Introductory Address, respectfully solicit a copy for that purpose.

While we tender you the best wishes of the Class for your health and prosperity, accept our individual assurances of respect and esteem.

Respectfully yours,

GILBERT M. LOOMIS,
ARTHUR MOSS,
CHARLES H. JOHNSON.

CLEVELAND MED. COLL., Dec. 17th, 1849.

GENTLEMEN :

Your communication of the 13th inst. is received. My Introductory Lecture delivered at the commencement of the present session, was prepared in great haste, without any expectation that the Class would request a copy for publication ; but such as it is, I take pleasure in placing it at your disposal.

Accept for yourselves and the Class generally, my highest respects.

With sentiments of esteem and respect,

I remain your sincere friend,

H. A. ACKLEY.

To MESSRS. GILBERT M. LOOMIS, }
ARTHUR MOSS, } Com.
CHAS. H. JOHNSON, }

LECTURE.

STUDENTS AND FELLOW CITIZENS:—Although man claims dominion over the earth by divine right, he can only assert it by conquest. He maintains his mastery only by effort. God has given him both the right and the means, but the condition is the assertion of that right by the energetic employment of the means.

Man's power is the result of his faculties, being a compound, and possessing both physical and spiritual faculties. He holds relation both to the physical and spiritual world; his interests lie in both; and he can separate himself from neither; the one is his world for time, the other for eternity. The one is undergoing perpetual and constant change, the other fixed and eternal. The condition and state of being in the last, depends upon the preparation made in the first. The change from the first to the last is called death.

Although in one sense, man never dies, yet death is a dissolution of the partnership between soul and body, when an account is taken of the profit and the loss sustained by the deeds done in the body, and the surviving partner is charged with the full satisfaction of the loss, or permitted in eternal bliss to enjoy the profits. Hence the time of this reckoning, the time of striking this balance, is a most fearful as well as interesting event. And it is well with us all, that we have an advocate, who, touched with our infirmities, pleads the cause of the most wretched. But under even this view, it is a most momentous event. It is the event and time for which,

all the events and days of man's life are but the precursors and preparatives.

It is no wonder that the soul startles at the idea of shuffling off this "mortal coil." It is no wonder that man seeks to postpone the time of his death to the latest possible period. It is no wonder that the oldest and the best would wish to linger a little longer in this world of preparation and hope. But man's powers depend upon his faculties. Hence it is not only important, that man should live, but that he should be in the full possession and enjoyment of his faculties whilst alive.

To accomplish these two ends, is the object of the science of *Medicine*—to postpone death, and preserve man in the enjoyment of his faculties whilst in life.

Life is the first object of preservation; the faculties and functions, the second. Hence a portion of the latter will be destroyed, if necessary to preserve the first, as the amputation of a limb to save the body.

But I have said man's power depends upon his faculties. Is this so? It is. And I assert further, that it depends upon his physical as well as his mental faculties, and consists in the combination and perfection of both.

If the soul and mind of a man could be infused into a horse, the horse would be a horse still, for the physical conformation of a horse is such, that with all the intellect in the world, the horse could neither write, nor chop, nor shoot, nor build, or sow, or reap. But the physical conformation of the man will not do of itself; for the idiot, with the physical conformation of a man, can do no more than the horse. But intellectual development requires physical conformation, although physical conformation may exist without intellect. The manifestation of intellect for particular result must depend upon physical organization. Man is just as superior in physical organization as he is in mind. Man's power, then, depends both upon the faculties of mind and body,—a body with an organization suited to the manifestation of mind.

God has commanded man to subdue the earth,—his capacity to do this, depends upon his power, and his power upon the possession and vigor of his whole faculties. Hence the preservation of those faculties is his highest duty, and their preservation is health. A perfect man is one who possesses his whole faculties in complete and harmonious development. This, too, may be denominated perfect health, although in a technical sense, any thing may be said to be healthy that is not laboring under diseased action, or action tending to dissolution. But in a scientific sense, nothing can be said to be in full health, which is not up to its full capacity and function. Regarding life as commencing and ending with our physical being, the science of Medicine in its enlarged and true sense, is the science of life, its inception, its growth, and development, and preservation, as a whole, and in all its particulars. The continuance of the race, the preservation of the race, and the improvement of the race—all that multiply it, all that will protect it, all that can affect it, must come within the scope of medical inquiry.

The most common, and indeed the ordinary and general notion of medical effort, is directed and regarded to be confined to the physical system, to be operated upon by physical means. It is not only a common notion entertained among men generally, but exists, and is entertained among men claiming to be skilled in the medical science, that disease is the result of physical cause, and must be wholly controled by physical means. The notion is defective in this, that it only embraces the one half of the man, and that part of him too, which least of all makes him a man, and which at least, is the mere material instrument of the soul.

I have already said to you, that man is a compound being, made up of body and soul; without the soul, the body is dead; the soul appears to be the principle of vitality, as human life cannot continue without it; the health and manifestation of both, appears to, and does depend upon the health of each.

The connection of soul and body is so intricate and indisso-

luble, that disease or imperfection of the one, acts upon and affects the other. If the body is defective or diseased, the manifestations of the mind are also defective and diseased. Strong affections or passions of the mind and soul, operate upon and affect the body. Indeed, so strong, so powerful, do passions and actions of the mind, operate upon the body, as not only to obstruct its functions, and produce unhealthy action, but oftentimes destroy it altogether, and produce death.

The science of Medicine, then, must embrace the entire man, as he is, all his faculties, all his functions, of both mind and matter, in its physical organization. Take the whole man, then, as the object of the science of Medicine; it must also, embrace the whole body of influences, of whatever nature, which can operate upon him. How broad and universal then must be the object of medical inquiry; just as broad as the faculties, functions, principles, and laws of human nature, and just as broad and universal as the influences, and surrounding objects and matters, and things coming within the limits of human nature, or which can be operated upon, or be comprehended, or felt, or appreciated by humanity. This is the true, though comprehensive field of medical inquiry. It cannot be supposed that in an introductory address, I can do more than to map out the general plan of your labors, leaving the special detail to be filled up by special studies and inquiry; but, if the end was not meditated, and the general indication given, you would not, in all probability, ever reach any desirable destination.

I can tell you where you should go, but to arrive there you must do the walking yourselves, and advance to it step by step; each step brings you one step nearer, if taken in the right direction, but if not, each step may take you just as much out of the way. But to aid in the accomplishment of this end, I have heretofore stated what the science of Medicine was: that it was the comprehension of the laws, which God has impressed upon all created things for their continuance, their preservation and improvement. That man has no creative

power, that he can make nothing ; but all that he can do is to hunt out, and understand what actually is. That the means and power of comprehending these things, depend upon the faculties and qualities of man.

I have stated also, in other lectures, that these means and powers must increase and grow by exercise. That all education is but the improvement of the whole powers of man ; that education gives no new faculty, but only increases and enlarges those already provided ; that it is like the enlargement of the child into the man. Coming to manhood with no new power ; but only with those enlarged, and strengthened, which belong to the child.

As I have already said, perfect health may be denominated the perfect enjoyment and possession of all the faculties and functions. Upon these depend man's power. The exertion of his power, is a duty in the divine injunction of subjugation and dominion over the earth. The importance of the continuance of life, and the right exertion of man's powers are manifested in the consequences of death. With such force has the human mind been pressed, with the importance of these matters, that from the earliest times, keen and constant inquiry has been made to discover the mode or means of preserving health and preventing death.

In the course of these remarks, I will disclose the reason why more progress has not been made in the science of Medicine, or rather why, the whole system seems to be so little effective, and why it is apparently so full of error. The principal, and great reason for all the imperfection is, that the science of Medicine is progressive, and that it has not been sufficiently comprehensive to embrace all the influences, which operate upon health or produce disease. In its widest sense regarding the whole man, and all the influences which may operate upon him as falling within the legitimate scope of medical science, as they certainly do, the subject is too vast almost for the comprehension of the human mind, in such specific and accurate detail, as to admit of particular appli-

cation in all cases. The system thus understood, presupposes an accurate knowledge of all the laws of nature, and of all the qualities of mind and matter in all their varied action, singly and in combination, directly and relatively as they refer to, or act upon man. In this sense, the science of Medicine must partake of all the imperfections and darkness, which attach to all other sciences. Yet all must be convinced upon a little reflection and examination, that the science of Medicine can never be perfected, until man's knowledge becomes perfect in every other science and over all nature.

Every thing which proceeds from man, or acts upon man, affects him, and this embraces all the relations which man holds to all things. The science of Medicine, then, cannot be condemned as useless because imperfect—because as yet no science is perfect. But in another sense from this general imperfection which attaches to the science of Medicine, in common with all other departments of science, it has been confined to too narrow limits, and matters have been excluded, or disregarded, or passed too lightly over, which come directly within the object and study of Medicine. Those who regard the science of Medicine, as simply confined to those physical means, which produce physical results upon the body, forget or disregard the influences which the mind, the passions and feelings exert upon the vital system. Yet the imagination and firm belief on the part of a man, that he was bleeding to death, has produced the same result, as the lancet with the same symptoms, although not a drop of blood was lost. Most of you are familiar with the experiments to which I refer, made upon certain criminals in Germany, by blindfolding them and pretending to bleed; under which operation they died, precisely, as though they had been bled. The imagination then, may produce, and will produce, precisely the same effect as the lancet, if properly appealed to. True these things have been known; but I insist, that in the practice of Medicine, and the science itself, this great fact occupies too low a place. By an appeal to it, those that are

denominated empirics and quacks, have oftentimes done wonders. Yet I deny that any thing which can produce cure is empiricism, or quackery; any thing which can cure, or promote health, is legitimate, and proper, and should be incorporated into the system of Medicine. But the difficulty is not with the principle that cures. Medical men make no war upon that; but we say, that ignorant and unskillful men, are prone to apply one cure to all diseases, which is full of danger and productive of death. Yet it must be admitted, that physical means being the most apparent, and the symptoms of disease being manifested in physical results; the influence which mind produces as a cause or cure of disease in a thousand of its manifestations, is either wholly overlooked, or too slightly regarded. Hence, I have insisted, and insist, that the system of Medicine should be as wide as man; and that the human soul, the mind, and passions, and affections, should receive more attention in the action which they produce, upon the nervous and vital system, and consequently, upon the whole animal functions. But this will more fully manifest itself, in looking at the other cause of the imperfection in the system of Medicine; which is, that the science of Medicine is, and must in the very nature of things, be progressive. Let not this startle any one; I am not contending, that there is nothing fixed or certain in the science of Medicine. But if it is all fixed, and true as it stands, it is certainly a very hopeless structure, and it would almost raise the question, if it cannot be improved, it is not worth being preserved. My object, however, is not to assail, but to defend; not that nothing is true; but that, that which was once true, has become outgrown or obsolete, and that the system of Medicine, should not be condemned, but constantly improved. It is certain too, that principles and means, which are true to the result desired, must be modified, and applied to suit the object, which is man, upon whom they are designed to act.

To settle the question, whether the science of Medicine must be progressive, requires but a very short process of

reasoning. Medicine is the cure of disease: hence the science of Medicine must follow disease, in whatever form it may assume, or whatever new disease may spring up. Now it is a fact, that no intelligent man will deny, but all admit, that new diseases do arise, and old ones assume new forms, and types, requiring entirely new and different modes of treatment. This arises from a peculiar condition of the body, or from strange and subtle influences. Hence, the science of Medicine must progress to keep pace with disease. But I choose to place this upon another ground, which will disclose the cause, to some extent, of this change and modification of disease. I wish to show, that it springs from laws within our own nature, and results from the development of man. It is true, that changes may be produced in the physical world, resulting from changes too remote and subtle to be discovered, and which perhaps, can never be ascertained, which will produce entirely new disease.

Who can tell whether unseen influences, such as magnetic electricity, or attraction, may not operate upon our earth, and its elements, from planets lying beyond the verge of telescopic observation. The milky way is supposed to be made up of broken, and intermingling rays of light from planets, or stars, or suns, which the most powerful instrument has been unable to detect. It is a question too, whether there are not numerous agents, for aught we know, powerful and effective, directly around us, too subtle to be detected by the senses, and too delicate to be indicated by any instrument, which the ingenuity of man has, or perhaps can devise, or bring by any possible means to the observation of the senses. Laying aside all such inquiry as this; although the fearful and strange maladies, which have often scourged humanity, and swept the earth with the wing of death, and eluded all discovery of the causes, induce us to believe, that such influences do exist, and we have within our reach a fruitful source of inquiry based upon principles and facts, which may be clearly discerned and demonstrated, that disease

keeps pace with the progress of the race. This may be illustrated and demonstrated in the very nature and structure of man himself.

The proposition for the progress of the science of Medicine, as I have just stated, is limited to the changes and principles which operate and effect change in man himself, who is the object, and upon whom, and to whom, the whole science of Medicine is directed.

From what I have already said, it is perceived, that the science of Medicine must partake of the defects and ignorance of all other branches of science, and consequently must progress with the general advance, and growth, of all science.

Again, as the qualities, and virtues, of every variety of matter, of whatever form and organization, are more fully developed and understood, their effects upon the human system will be better comprehended, and in this way remedial agents undoubtedly will be better understood, some rejected, and others added. Old remedies will come to be better understood, and different combinations, and different applications, will be discovered. The cause and diagnosis of disease will also be more accurately traced, and be more thoroughly appreciated and understood. But such improvement, although certain to take place, confines the progress of Medicine to the multiplication of remedies and their skillful application under a fuller knowledge of the virtue of various remedies, and the discovery of new ones.

Guided by a more accurate knowledge of symptoms, and disease, in this respect the science of Medicine must progress. But the progression in the science to which I design to call more particular attention, results from those changes which are operating upon man himself, and produced by moral causes, such as *Civilization, Government, Religion*, and the whole train of developements attendant upon progressive and cultivated society.

I have before stated, that man is a compound of soul and body ; that they exert a direct, as well as mutual and relative

action upon each other. The brain and nervous system are the instruments of the soul, the seat of thought and sensation. Whatever acts upon the brain, or nervous system, to develop, modify, or affect it, must and does act, upon the whole man. If the physical system, in any department of it, undergoes change or modification. to that, and in that mode, it affects disease or health, and must in the same way affect medical inquiry.

In the early condition of mankind, when men's wants were few, and their modes of living simple, diseases were few and simple, and generally of an inflammatory and violent character. Those ten thousand affections and complications of disease resulting from irritability of the nervous system, which await upon a more refined and artificial state of society, were unknown.

A science of Medicine which would be suited to a rude and uncultivated condition of mankind, would be entirely ineffective and unsuited to a greater state of advancement.

The early condition of mankind was rather a tax upon the muscular system, in supplying the common and coarser wants of our nature. The state of society was simple, government and laws simple, modes of life simple, religion and morals simple, science unknown, art (except in some of the coarse and rude elements) unknown, literature and history confined to a few traditions, music composed of a few common notes, consisting of nothing more than a few monotonous sounds or inflections of the voice, or the repetition of a rude noise or stroke at given times. But in the progress of time, as the mind by degrees, began to drink in intelligence, in its ten thousand forms, until it began to burn and glow like the sun; man became almost a new being. The world felt its warmth and power, and began to bud, and blossom, and exult in the dominion of man, reflecting the glory and image of omnipotence. Science put forth her irresistible energy, and commanded the elements, and made them the slaves of man to

dig and toil. Moral science defined clearly the duties of man, and the reasons thereof.

Governments grew up, with laws adapted to the protection of man's natural, and artificial rights. Man collectively, began to think, and act for himself, and to govern himself. Architecture awakened the temple, and the dome, as well as the cottage and the castle. The arts shot up in glory. Music, song, painting, poetry, and sculpture, poured through society. Man struggled in the light of revelation, which poured down from Heaven, to form a path up to God; and as the lord of nature, to become the voice of nature, in hymning praise to the author of all.

Under such expansion, growth, and activity of mind, the whole nervous system is trembling, in giving utterance to the soul. Every passion has its note and key, every affection, and sympathy, its chord, the whole qualities of the soul, are put in requisition and exercise, and when the strings of humanity, are thus in tension and tune, how early are they snapped. In this state of things, the mind and nervous system predominate, and disease assumes like form, and becomes more subtle, and complicated, and more difficult of ascertainment and control. A few simple Medicines answer the horse, but how far-reaching and varied, must be that science, and how infinite the remedies necessary, for the fully developed man.

My theory then is, that every new development of mind, feeling, and sympathy, or taste; that every form, change, or modification of religion; that every science, art, or pursuit; that every mode of life, that every habit or indulgence, effects, modifies, or changes disease, and gives rise to new and different diseases; hence to the same extent and in the same way, affects the Theory and Practice of Medicine.

Every passion has its form of affecting health, or destroying life. The violent passions, such as anger or rage, pro-

duce apoplexy and aneurism, in the hurried and maddening rush, with which the increased action of the heart and arteries, sends the blood boiling through the system. Whilst on the other hand, the depressing passions, such as grief, and disappointed affections or hopes, lessens the action and energy of the system, and the victim gradually dies away, as the flower loses its bloom and withers away, for the want of moisture, heat, and light.

The mind, all the passions and feelings, speak through the nervous system, and that, so powerfully, sometimes, as to produce immediate death. In this view, different systems of religion, and different systems of government, would produce various and different characters of disease, and modifications of disease. Gloomy and ascetic notions of religious duties, would have a very different effect upon the system, from a cheerful and hopeful piety. Mahomedanism, which is formed upon sensualism, would produce a different class and modification of disease, from the pure, spiritual, and elevated requirements of the Christian system, which demand the control and subjugation of the passions, each awakening different feelings and trains of thought; the one excites and maddens the passions; the other controls and modifies them, under a sense of duty and reason.

A system of religion which bases itself upon physical powers, and the capacity to endure pain, will, in process of time, by constant and mental effort, subdue nervous sensibility, until at last, a whole race will become less sensitive to the pain of physical injury, than those who have not been subject to such action. An Indian will endure more physical torture than a white, or civilized man; not because he can endure more pain, but because he is less sensible of pain. In fact, the extent of injury will not give him as much pain. Indeed the mind may be so wrought up, under a high state of excitement, as to take no note, at the time, of the pain resulting from an injury. This frequently happens in battle.

A man in anger, engaged in a fist fight, receives blows without regarding them, which he could not endure, if cool and unexcited. If the state of excitement, which prevents the mind from noting pain, could be continued, and become habitual, it would become constitutional, and could be transmitted to the offspring, until in the end, it would become a quality and characteristic of a race of people. It is so with the Indian now.

The christian religion, on the other hand, has a tendency to render the nervous system sensitive, and acute ; as it awakens and calls forth the tender and sensitive affections of the heart, and awakens the whole to praise, under a keen and delicate appreciation, (when correctly presented to the mind), of the beauties of nature, and the excellence and glory of the Creator. But often, when rudely urged, and grossly presented, the christian religion leads to fanaticism and madness, cruel and repugnant persecution and bloodshed.

Of course the nervous system, which is most susceptible and acute, being properly excited, is the most perfect, and best calculated for intellectual development. Such has been the temperament of poets, and most of those, who in the arts and sciences have contributed most largely to the benefit and glory of our race.

So likewise, of governments. A despotic government leaves room for less excitement, and less development. Man then obeys and remains stationary, and is compelled to be content.

Under the democratic, or free form of government, all the energies of the mind are called forth and tried. Man is left to choose for himself ; all his passions are aroused ; his whole nature called into action, and developed. Hence in the last condition, man would be liable to be hurried into too much haste and recklessness, and would probably feel the effects of age far sooner, than those who did less and felt less. After all, it is not what a man does ; as the patience or impatience of his action, that wears him out. A fretful, sensitive horse

will wear out sooner, with the same labor, than a quiet, self-satisfied, patient animal.

Americans exhibit the effects of age sooner than people of Europe, who have the same comforts of life. The age of their statesmen, and active generals, at the present time, will surprise you; the youngest being over seventy years, and ranging along up to near ninety. I do not propose to draw a comparison of longevity at present; but if I did, and found it favorable to despotism, I should say, that one year of glorious liberty is worth the whole life of a slave. But the difficulty is not with freedom, but the ignorance of its use. Contentment and patience are promotive of health and long life. Discontent, impatience, and irritability, have a tendency to wear out the system. Americans, with all the blessings they enjoy, with their glorious country, and their glorious government, are still a discontented people, and are always impatient, and in a great hurry about something; to get rich, or something worse. But this is a natural sin, and results from the fact, that we all have a good chance. Where there is no chance, men think less about it.

But all these matters affect the science of Medicine, as they operate upon the human system. It is known too, that every pursuit in life, by awakening different feelings, calling forth different trains of thought, and requiring different habits of body, have their peculiar classes or modifications of health and disease.

Now in the law, that the parent transmits like qualities and tendencies to the offspring, it can readily be perceived how entirely, in the course of time, the science of Medicine must change: were it not for this transmissible quality, we should always have each human being, commencing life with the natural qualities of man. But as it is, we have each child that is born, coming into the world affected with the qualities of those from whom they spring. Hence, we have long-lived races of people, and short-lived. So certain is this law, that

business men, in taking risks in life policies of insurance, regard it as a most important consideration, as to the amount of premium to be charged. Thus the science of Medicine is not now called upon to deal with man as he was, in the beginning; but as he now is, inheriting the defects and seeds of disease, and qualities of constitution resulting from the vices and modes and habits of life of his ancestors.

Thus the new born child is not the offspring of nature, but the creature of qualities transmitted from habit and the culture and condition of the parent.

Thus the whole race of man, even in his physical structure or organization and health, stands as a record, if we had the faculty to read, of virtues and vices; of the wisdom and the folly of human nature, from its origin up to the present time. Yes! the sins of the parent are not only visited upon the children even down to the third and fourth generation, but even on to the termination of that particular branch. We almost wonder, under this law, how it is that the race is not extinct; but it must be recollected that the posterity of individuals when the accumulation of bad qualities become too overpowering, becomes extinct, as the leaves wither and fall from the tree and give place to new buds and are overgrown by branches multiplied from healthy stocks.

But it must be remembered that good qualities are just as transmissible as bad; and that we have the power to improve as well as deteriorate the race. Taking advantage of this law, observe how the condition of animals, and among the same race of animals, different qualities have been developed, until they have become constitutional. The Terrier or Rat-dog, the Fox-hound, the Pointer and Setter, were once of the same stock, and once all had like qualities. The race of man, being of a superior and higher organization, is more capable of the cultivation of qualities that improve their condition, than the lower order of animals. All this should be comprehended by the medical man, as it will change and

vary the Theory and Practice of Medicine. Will any one suppose, that ignorance and indolence or stupidity, can grasp this almost exhaustless and boundless subject? Any man can give a dose of salts; but this I should think rather short of being a *Physician*.

But in addition to all this, the effects and changes produced upon the physical system by climate and the influence of external nature, are alike transmissible to the offspring. In warm climates, dogs lose their hair, until we have a breed of dogs that have no hair as an external covering. Most of you have seen the Mexican dog.

Thus, it may be assumed, and is demonstrated, that, whatever affects the physical condition of man, whether of a physical or moral nature, if continued, produces a constitutional modification of the system, and requires a like progression in the science of Medicine.

In this view, it becomes necessary that the student should comprehend the past in order to understand the present. That he should look to psychological and moral causes, as well as the physical. That the whole progress of man should be marked and noted, as well as that the present condition of the world and human society should be understood. The condition of the earth is full of important results upon health.

The increase and multiplication of population, the varied and different pursuits and arts, the modes and habits of life and all the numerous and varied forms of action and manifestation of human effort and power, of human thought and hope, the passions, the desires, the taste, the form of government, the religion, the system of morals, indeed, all that man is, has been, or can be, must be looked to, by those who assume to discover, and search after the secrets of preserving human life and health.

The science of Medicine must, then, grow with man's growth, and expand with man's expansion, and progress with progression; and never become perfect, until man himself becomes

perfect in knowledge and obedience to the laws of nature, and assumes his true and exact position, to the relations, which he holds to all things else.

True progress can only be made, in the science of Medicine, by close and constant study, and comprehension of the laws of nature.

If these could be completely and thoroughly understood, both as to laws, principle, effect, and relation in being, and progress, and development, we should have arrived at the limits of human knowledge, and of the science of Medicine. We could then pronounce the words, "*it is done*," and we should see that it was good.

All that I can then say, to guide and direct the progress of Medicine is, study nature, study man, study human development; acquaint yourselves with the laws, and effects of progress.

There are difficulties, however, which stand in the way of true progress, which it were well to observe.

The great law of nature is, infinite *dissimilarity* in *similarity*. No two human faces are alike, no two human constitutions are alike, no two leaves of the tree are alike, and yet they are all alike. *Individuality* is overlooked in *generality*, and the individual peculiarity is too often wholly overlooked. The disease of the individual, is often found, in the individual peculiarity.

To find general principles, which will control the individual peculiarity, is difficult if not almost impossible; and perhaps, it can never be done, and must be left to particular determination in each case; and can only be reached by a modification, and combination of general principles, to suit the individual difference. But if this be so, let that be regarded in the general law, and we have made just so much advance.

But there are difficulties lying in the way, resulting from the tendencies, and feelings, of the human mind and disposition, which are a most fruitful source of error.

The common and uncultivated mind is prone to receive that which is mysterious and uncomprehended, and to hold that in light regard, which is well understood.

If a man sees a result, and does not know how it is produced, he is full of wonder. *Ignorance* is always full of wonder. Ignorant persons are always wondering, this or that. But the moment they understand a matter, they cease not only to wonder, but to have any further respect for the matter.

If they see a result produced by means which are apparently inadequate, or the mode upon which the means act, they rest upon it with a sort of faith.

Hence, the mystery of the compound, and the novelty of *Small Pills*, not only gives a quack Medicine its popularity, but its power through the imagination, *sometimes* to cure.

It is to be presumed, that those of the clergy, or ministers of the gospel, that are constantly recommending *quacks*, patent and quack remedies, have their minds excited by the same mystery and wonder, and suppose they are conferring a real benefit upon suffering humanity.

But this does not so materially retard the progress of the science of Medicine, as it prevents that portion of community over which they exercise influence and control, from enjoying the full aid and benefit of the science. All this interference is wrong, and should not exist; it is a *desecration* of science, and of a useful and noble profession. A feeling of respect and confidence should exist, and constantly prevail, with every respectable individual of the different learned professions towards the other; and the professions should not be lowered to suit the caprices of the ignorant; but we should strive to bring up the public mind, by intelligence, to a comprehension of the professions. Every man cannot be a doctor or physician, every man cannot be a minister of the gospel, in a technical application of the word, and to dissent from, or repudiate either, will not make a man learned in either.

There is nothing about which men are so credulous, as the cure of the soul, and the cure of the body. Fanaticism and quackery are kindred principles, and we do not know which most to wonder at. The one rejects the sensible cure of the soul, the other of the body. Shall medical men, to be useful and benevolent, out of their profession, and for the welfare of souls, recommend *Mormonism*? I trust not, as they have not. Shall ministers of the gospel, to be benevolent and useful, out of their profession, recommend empiricism and quackery? We must judge them from what they have done, and answer in the affirmative, and all, because there is a mystery and wonder connected with the matter, and in their own minds. Such men need reformation; and they need repentance; and they will require forgiveness of sins, still more.

I make no charge, upon the clerical profession generally, but individuals of that profession.

These men condemn the science of Medicine, because "doctors disagree;" we will not condemn the gospel, because ministers disagree, quarrel, and shed each other's blood.

Our profession is not perfect, and often is uncertain in its operations in the cure of disease. We have had to hunt out, and ascertain scientific facts, and apply them to principles that are constantly changing.

The clerical profession, has the Revelation of God to guide them, and no one would have to inquire, at this day, for the true church of Christ and the Apostles; had they not in too many instances, fenced it in with a hedge of thorns.

Would not medical men be condemned, and should they not be, and justly, were they to reject the whole merciful scheme of salvation, on account of the errors of these men, and because there is not mystery and wonder enough attached to it?

But at last there is mystery enough, in all things, for all that science can do, at last, is to separate compound matters, into their simple elements, and ascertain the qualities of the

simple, and the effect it produces in combination, and relation to other things, either in a simple, or compound state ; why such qualities should, or do, exist, or why such results should follow, must always remain a secret, or mystery, unfathomable by man.

But if we know all the laws and the results, which attach and follow, from a particular thing in itself, and in any variety and combination, and in every position, and under every influence it can be placed ; we know for practical results, all that is necessary for us to know.

If we know all the laws or qualities of a thing, it is not needful for us to know why it possesses such laws or qualities.

But, if we do not know the laws and qualities of the simples, which make up a compound, we are always in the dark, and might add another which would destroy the compound.

But the disposition to inquire into, and hunt out, the hidden, is the true disposition for improvement—but after the mystery has been solved, as far as we can solve it, it should not in our estimation sink into insignificance, because we understand it !

There are also, two opposite dispositions of mind, which are alike opposed to the truth. The one is, to reject every thing that is new, because it is new ; the other, to reject everything that is old, because it is old ; the latter adopts every *new* blunder, and the former adheres to every *old* blunder ; hence, neither act upon the truth.

These are difficulties which permanently attach to the science and practice of Medicine. The new schools attack, and denounce all that the old school has done, and the old school denounces and charges upon the new schools, quackery and empiricism.

Now, this whole dispute finds a ready solution in the fact, that the science of Medicine is progressive. Let the new study, and understand, (which they have not yet done), what

has already been discovered and treated as true ; and let the old school adopt every new discovery, and the whole difficulty ceases.

But having shown that the science of Medicine, is the science of man, in his whole being, and in his widest relations, and that it must progress with time, and change with him ; let not even this extent of boundless inquiry awaken despair.

Take hope from what has been done, as to what may be accomplished in future.

The present advanced state of the arts and sciences, and the restless activity of human mind and effort, which swell and chafe like the sea, not only promises to swallow up the forms of despotism, which have hung over and crushed the world, but in its mighty upheavings to bring to light the hidden mystery, and strew the shores of humanity with pearls of truth.

We may hope then, that error and darkness, like the thick cloud, smitten by the sunbeam, may melt away into glory and light, and that truth and science will assume dominion and control.

When this time arrives, the science of Medicine will become perfect ; but till then, it must be our duty, in the light of true progress to advance it.

Gentlemen of the class, Students of Medicine, I have given you hints, gleams and germs, of thought, which will awaken effort, as I trust, in the true direction. And may time enlarge our hopes, the true advancement of our glorious object. And may each of you, by a prudent, and economical use of your time, become an ornament to the Profession of Medicine.

